GHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

Vol. XIV.

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Gardiner, Maine, Friday, April 18, 1834.

AND ERROR, FRAUD AND SUPERSTITION FAIL. New Series, Vol. VIII.-No. 16.

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WILLIAM A. DREW, Editor. TERMS.—Two dollars per annum, if paid in six nonths or two dollars and fifty cents if payment be depend until after six months, and after the expiration of year, interest will be charged.

"WERE ONCE THESE MAXIMS PIX'D-THAT GOD'S OUR FRIEND,

year, Any person procuring six good subscribers and gooding responsible for them, shall be entitled to a result copy; and in like proportion for other numbers Subscribers are considered as continuing their subons, unless a discontinuance is expressly ordered No paper will be discontinued, except at the discre-ion of the publishers, until all arrearages are paid. All communications forwarded by mail, must be sent

UNIVERSALISM DISCUSSED.

From the Philadelphian. To Mr. Abel C. Thomas-Letter 5.

Philadelphia, April 3d, 1834.

Dear Sir,—I have refrained from replying many things contained in your letters, not m disrespect, but from a desire to avoid indesirable length in any one of my commuications. At present I will refer to some your past quotations and remarks.

To prove that there shall be no punisheyond the present life, you have quoment beyond the pred Prov. xi, 31. "Behold the righteous hall be recompensed in the earth: much more the wicked and the sinner." Now it will not follow from the fact that the rightous and the wicked meet with a suitable compense on THE EARTH, that they will lso meet with a similar course of dealing om their Maker in the future state of exence. The fact of their being recompensd here, furnishes one of the strongest probbilities that they will also be recompensed bereafter, for why should God who now akes the way of the trangressors hard, renler it in future more pleasant? If his jusice and goodness now require him to punish ransgressors and reward the obedient, these attributes remaining the same will forever ecure similar results. An unchanging God, whose principles of moral government are fixed, and who recompenses men according to their conduct now, will certainly treat them according to their respective characters in all future times. Before this passage can be of any avail to the cause of Univerdism, it must be shown that God fully, and erfectly punishes all the wicked, and all inners, in the earth for all the sins they have committed or ever will commit, so that stice can inflict no more penalty upon them. It is not true, that in THE EARTH, or in the present life, perfect distributive justice takes ace. The righteous, as a general rule, find wisdom's ways to be pleasantness, and godlines to be profitable unto all things; but still there are numerous instances in which they are injured and oppressed, and spend nearly the whole of their lives in suffering. On the other hand, the wicked generally experience the way of transgressors to be hard, and ice to bring in itself much misery; and yet many cases the wicked prosper, triumph, and die with their bones full of marrow, and with hearts at ease in stupidity. The text ited from Proverbs therefore cannot mean that in this world God makes a final end of recompensing either the righteous or the wick-Did he make a full and final retribution could not be said that "MUCH MORE" will e recompense "the wicked and the sinner." Perfect retribution in each case, would preude the possibility of such a comparison. He will to a certain extent, and as a general aw of his proceedings, recompense the righteous in the earth; but much more, to a greater extent, and more invariably will be compense the wicked in the earth.

orresponds exactly with the experience of makind, for God does more uniformly pundent than reward virtue in this life. The ompense the wicked in the earth. This sh sin, than reward virtue in this life. Lord's dealings with us, show, that he loves obedience and hates transgression; that it shall be well with the righteous, and ill with

hav be expected in the day of judgment. That salvation is "the gift of God," to all those who are saved, and results not to hem from the merit of their own good works s granted, so that no man should boast, but ascribe all the glory of his being pardoned, sanctified and glorified in heaven, to "our

ution begun and carried on in this world.

perfect consummation of distributive justice,

ord Jesus Christ, who died for us." The passage of Scripture on which you em to rely with the greatest confidence is Collossians ii, 19, 20, 21. "It pleased the Father, that in him should all fuliness dwell; nd having made peace through the blood of is cross, by him to reconcile all things unto himself; by him I say, whether they be things in earth, or things in heaven. And you that were sometime alienated, and enemies, in our mind by wicked works; yet now hath he reconciled." I am not indeed, disposed to eny that he must be happy who becomes onciled to God, by a change in his state ind mental operations, so that he is a parned sinner and loves God. But you inist that ALL THINGS are to be reconciled; and seem to think they will be, or now are reconciled as to become happy. Judzment," you say, "this passage distinctly leaches the final holiness and happiness of all mankind-inasmuch as it teaches the reconciliation of all things to God." ALL TRINGS, are words, which if taken without estriction mean more than ALL PERSONS .-Every object of conception, and every act of mind, is a THING. You surely do not of mind, is a THING. You surely do not mean to insist, that the stones of the street, the birds of the air, the cattle of the hills, the air we breathe, the winds and waves are to he reconciled to God, in any such sense, as to render them capable of endless happiness ness. Inanimate objects are not capable of being reconciled to God, in the exclusive sense of which you write, meaning a reconciliation in mental, moral, and legal estate, or in disposition of mind; and yet they come under the general class of "all things." Not all things, absolutely, are to be reconciled to God, then, in any such sense as to ecure to them everlasting or even any happiness. If there is any single thing, a man, an apple, or a pebble to be excluded from the class of all things to be reconciled, so a to be happy, your argument from abso-

VIRTUE OUR GOOD, AND HAPPINESS OUR END.

ferent from a change of mental or moral

No man can say, from the h ferent from a change of mental or moral state, preparitory to future bliss, or else the all things to be reconciled must be understood in a restricted sense. You may take which of these alternatives you choose. If you say that a thing, may be reconciled to God, without being secure of everlasting happiness, then I subjoin that the sinner may be that thing, and may in the sense of the text be reconciled to God, without ever being happy. If you say that all things are to be understood as denoting something less Holy Spirit. In your letter of March 15th, you assure than absolute universality of being; then I add, that God will undoubtedly reconcile unto himself all the persons and all the

things that are to be reconciled unto himself. Moreover the holy angels, which have not sinned, are comprehended under the expression all things; and they being referred to, as 'things in heaven' have no need of such reconciliation as consists in a change of several fram composition to pardon; or of estate from condemnation to pardon; or a change of mind from rebellion to submission, from enmity to love. Hence we infer, that the reconciliation here spoken of does not necessarily imply any such change as is requisite to prepare the wicked for heaven, by

making them holy in heart and life. It would be easy to show from the most learned lexicographers, and commentators, that the word rendered reconcile primarily signifies to change any thing from one state to another; and hence, secondarily, when a man's mind is changed from enmity to love, in relation to any one, he is said to be reconciled to that individual. It is the primary sense of the word that is employed when it is said, the Greek being literally translated, "For it seemed good, that in him all fullness should dwell, and to reconcile all things to him, he having made peace through the blood of his cross; by him, whether the things on the earth, or the things in the heavens." In consequence of Christ's having died on the cross to complete the work of redemption, it pleased God that in him as Mediator all the fullness of the Godhead should dwell, and that all things should be transferred to his dominion; so that he should be head over all things to his church. Dr. McKnight considered it a correct expression of the original to say unite instead of reconcile all things to

There is yet another interpretation which would make the word reconcile, mean nothing more than laying the foundation for actual reconciliation. Thus it is said, "if, when we were enemies, we were reconciled to God," i. e. we were atoned for or the ground work of reconciliation was done; "by the death of his Son, much more being re conciled" in our hearts and state, "we shall be saved by his life." Rom. v. 10. Here sinners for whom the price of redemption is paid, are said to be reconciled to God, while they yet continue in a state of enmity; but subsequently they become actually reconciled by the renewing of their minds.

You refer to Colos. i. 16-18, in which it

is said of the "Image of the invisible God," that "by him were all things created, that are in heaven, and that are in earth:-all things were created by him and for him: and he is before all things, and by him all things consist. And he is the head of the body, the Church—that in all things he might have the pre-eminence." In these five instances you think I will allow the expression all things to be unlimited; and ask why then I should limit the declaration immediately after made concerning God's reconciling all things. I answer, that the all things created, are limited to all creatures; for while all creatures were made by him, there were somethings in existence which were not made by him; such as the essence of the Deity, infinite space, and the action of free agents. He is before all things that ever began to be, but not before all things absolutely, for that would make him to be before himself.

That all unbelievers as well as believers shall be reconciled to God, so as eventually to be holy and happy, you argue from 2 Cor. v. 18, 19, in which place we read, "All things are of God, who hath reconciled us [believers] to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling THE WORLD to himself, not imputing their trespasses unto them." Because God is in Christ, by his word and Spirit reconciling the world to himself, it does not follow that every individual of the world of mankind now is, or ever will be, actually reconciled. The process of reconciliation is going on in the world but it has not been consummated. So far as Christ actually reconciles men to himself in the state of their souls, be does not impute their sins to them, but pardons them; but the ministry of reconciliation has not yet extended to every individual of the world of mankind, and therefore you have no reason to conclude that actual reconciliation has outstripped the progress of the means. The world and the whole world frequently mean any complete system of things; and hence we read of a world of iniquity, in the tongue, of a world lying in sin, from which the apos and saints were exempted; and of the world gone after Christ, while multitudes never went after him. There is a world of believers and a world of unbelievers.

In Phillippians ii. 9, 11, we are informed, that in consideration of his work of redemption God bath bighly exalted Christ, "and given him a name which is above every name : that at the name of Jesus every knee should how, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ Lord, to the glory of God the Father. Hence you infer the universality of holiness and happiness. You have forgotten that some confessed Christ and bowed the knee before him, acknowledging him to be glory of God the Father, who said, "Jesus, thou Son of God, art thou come bither to torment us before the time?" The bended knee is but an external token of subjection; and when some shall say, " Lord, Lord, open to us," to be told "depart accursed," they will confess Christ in such a way that God the Father will be glorified in their damnation. We grant that "whosoever offereth praise glorifieth" the Lord: but equally true it is that the wrath of man shall praise the Lord; and the re-

lute universality in this passage is lost. Re- mainder thereof, or that which would not forbearance, even in relation to the sinner's

and a man may say it with as little meaning as a parrot, ten thousand times and then perish forever. As "no man speaking by the Spirit of God calleth Jesus accursed," so no man makes a truly evangelical confession of the supreme Deity of Jesus, who has not been savingly taught and renewed by the

me "that Universalists sincerely believe all ment;" and yet you hold that the Bible says nothing about it!

You think Luke xiii. 1-5, proves that un-You think Luke xiii. 1+5, proves that unless men repent, they shall perish "IN LIKE MANNER," as those perished on whom the tower in Siloam fell, or those persons whose blood Pilate min, ed with their sacrifices. Can you believe, that if men do not repent in this life, they shall all come to their death by some violent means; by the fall of a house, or by some bloody persecutor? If this were the case, we should regard such a general rule, of perishing from the earth as a strong indication of everlasting vengeance. We regard the declaration, that those who do not repent shall all likewise perish, as teaching nothing about the mode of their natural death. It simply means, that those who repent not shall so PERISH, being taken away in God's displeasure, by whatever death, as those persons on whom the tower in Siloam fell, or those persons whom Pilate murdered in the midst of their religious rites. Here the perishing or PERDITION threatened must refer to something else than the mode of dying, if all who repent not shall perish, as you agree in "like manner" as they perished. That you are correct in your explanation of the word likewise in the passage un-der consideration, is admitted; for although the English word likewise frequently signifies also, yet the two Greek words (osautos) and (omoios,) which are translated likewise in verses 3d and 5th of Luke xiii. certainly de-note the perishing to be in like manner. They who perished in consequence of the falling of the tower of Siloam, and the cruelty of Herod, were not worse than other sinners, who lived to old age and die in their beds: but says our Savior, except ye repent ye shall all perish, as they perished; for he who dies without repentance, perishes from the gracious presence of the Lord. You aim "to show that premature natu-

ral death was the declared consequence of iniquity, according to the representation of Solomon," and that this is the perdition de-nounced against the wicked, when it is said they shall perish. It is granted, that frequently the wicked do not live out half their days, which they might live were they moral in their conduct; and that in general, obe-dience in childhood, and virtuous conduct in after life, tend to prosperity and length of days. Still we read of a sinner's being ac-cursed, when an hundred years old; Isa. lxv. 20; and our own observation must have taught us, that many sinners instead of coming to a premature death, die in old age, in their iniquities, " being wholly at ease and

The 1 Cor. xv. 22, proves nothing more than this, that in and through Adam, all mankind have become subject to natural death, and that in and through Christ, all men shall be raised from the dead at the last day. Paul is arguing against those who de-nied the resurrection from the dead, and he asserts that the resurrection through Christ shall be as extensive, as death by Adam. As in Adam all die, says he, even so in Christ shall all be made alive; and he is careful to mortality and deponation at the same time. Then all things, and among them death itself shall be subdued to Christ, without en-

tering heaven. Some shall as certainly be made alive in, or by Christ to an immortality of misery, as others to an immortality of blessedness. proof of this doctrine of a resurrection from the grave to a future judgment, and of some men to all the miseries of hell, in body and in spirit forever, I adduce the following texts.

Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Daniel xii. 2, 3. Here among those who are to arise from their graves, there is to be a distinction between those who are wise and all the unwise. The wise are to shine, with different degrees of glory, according to the measure of their holy obedience, and are to experience everlasting life, while all persons of an opposite character are to be the subjects of shame

and everlasting contempt. In the fifteenth Psalm, we have a phetic description of the future general judg-Out of Zion, the perfection of beauty. God hath already shined in the glory of his Gospel, which reveals to us the end of the world. Our God shall come, in awful majesty, as a destroying fire and tempest to the wicked. But in relation to others he shall say to his angels, "Gather my saints together unto me; those that have made covenant with me by sacrifice. And the heavens shall declare his righteousness, for God is

judge himself." Concerning this scene, " Enoch also, the seventh from Adam prophecied,—saying, behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude v. 14, 15. When the ungodly are thus convinced, and judgment is executed upon them, every mouth will be stopped; every knee will how, every tongue will confess, and God will be glorified in manifesting his justice, goodness, and you for the repeated instances in which you

HOW SOON MUST REASON O'ER THE WORLD PREVAIL,

In Jude we also read, concerning the Lord, that "the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day .-Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire Likewise, also, these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." These Jude or Judas, the me "that Universalists sincerely believe all that the Bible says about everlasting punishment;" and yet you hold that the Bible says ness forever." Here the spirit of inspiration gives us instances of endless punish-ment in the angels who sinned; in the in-habitants of the plain of Sodom, who suffer, after the shower of fire had swept them from the earth, the vengeance of elernal fire; and in those ungodly men in the days of Judas, who denied the only Lord God, turned the grace of God into lasciviousness, and

were ordained to condemnation.
In 2 Cor.v. 8-10, Paul says, that he is willing to be absent from the body and to be present with the Lord, for which presence "we labour, that, whether present or ab-sent, we may be accepted of him: for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Here our appearing before the judgment seat of Christ is represented as taking place after our spirits are unclothed of the earthly house of this tabernacle, and clothed upon with an house not made with hands, so that mortality is swallowed up. When we live to die no more, having risen from the grave, then shall we appear before the judgment seat of Christ, that we may receive our por-

"God shall bring every work into judg-ment, with every secret thing, whether it be good, or whether it be evil." Eccle. xii. 14. God shall judge the righteous and the

"God shall judge the righteous and the wicked." Eccle. iii. 17.
"In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel," saith Paul, then "as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law."—"for there is no respect of persons with "for there is no respect of persons with God." Rom. ii. 11, 12, 16. In this same chapter, Paul says, "we are sure that the judgment of God is according to truth," and then exhorts to a preparation for it, as a future "revelation of the righteous judgment of God; who will render unto every man according to his deeds." He does not affirm that God does it now, but that he will do it, in that day of wrath, against which, by their hardness and impenitent heart, many treasure up wrath; in that day, in which he will render glory, honor, immortality, eternal life, to them that patiently continue in well doing; in that day, in which he will render to the contentious who do not obey the truth, but obey unrighteousness, "tribulation and anguish upon every soul of man that doeth evil."

Paul told the Athenians, that God "hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained." Acts xvii. 31. If the day of judgment was the day of giving the law, or any time prior to the Apostle's teaching the Athenians, there was no propriety in saying, that God hath appointed a day in which he will judge the world. In that case he might have said, "he has judged the world, without appointing any day for the

As an inducement to men to deny themhis own order." Now in this order, Christ arose as the first fruits; afterwards shall arise they that are Christ's at his coming; and finally all the wicked shall arise to immortality and deponation at the same time. selves, take up the cross and follow him, Jexvi. 27. Then, when he shall thus come, and not before, will be perfectly reward every man. In proof of his coming to judge the world in the last day, agreeably to this dec-laration, Jesus then informed his disciples, that they should not all die, before he would come in his spiritual kingdom on earth.-There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." John lived to see the full establishment of Christianity in the world; and the Saviour's coming to judge Jerusalem and call the Gentiles; but this was a widely different thing from his coming to judge the world in the last day.

I shall refer you, at present to one other passage, of fearful import, and in my opinon conclusive on the subject of our contro-

"It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 6-10. "In that day," the day of final judgment, "when he shall come to be glorified in his saints, and to be admired in all them that believe," THEN "the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." In this way Christ will recompense tribulation to those who persecute his people, and rest to those who suffer trouble for his sake. Thus to give sinners and saints, persecutors and the persecuted, their respective portions, is a "right-

I accuse you, Sir, of no prevarication nor of intentional misrepresentation; and thank

have given me advice concerning the ma ner in which I ought to manage my part this discussion; but really this last passage of the word of God which I have cited must forever prevent me from becoming a Universalist. I remain yours respectfully.

EZRA STILES ELY.

From the Gospel Anchor.

GOOD ADVICE.

That the doctrine of universal grace and holiness is on the advance in this country, admits of no dispute. Information received from all quarters, abundantly sustains the assertior. But that it is as permanently esta-blished in all places, where Universalist Societies are organized, as could be desired, is not admitted. There is too much momentary zeal manifested on some occasions. A Society is sometimes formed in a hurry every one who is violently opposed to the prevailing doxy of the place, is invited to subscribe for preaching; a minister is em-ployed at random for a certain number of Sabbaths;—he commences, and there is a general turn-out,—and all are well pleased. But soon, the Sabbath day, as we call it, happens to be rather "dull," "rainy,"—"hot," or "cold," and but a few people are at meeting. The preacher grows disheart-are ened, concludes that his preaching must be ened, concludes that his preaching must be uninteresting to those who abstain from pub-lic worship for such trifling reasons; and, in fact, owing to such neglect on the part of the people, his preaching does become dull and uninteresting to the few, who are punc-tual in their places; and the hue and cry goes abroad, that the minister has run the Society all down!

Now, being somewhat advanced in years, and much experienced in Society matters, I want to offer a word of advice, to our good

brethren, every where.
My serious opinion is, that Universalism can never command the respect and confidence of good men of various persuasions, so long as our Societies are got up in the hurried, inconsiderate manner before named. would advise, that the formation of religious Associations, even upon a small scale, be the effect of deliberation and coaction among real believers in our doctrine.

2. When a Society is once organized, and composed of sound materials, and a minister engaged to supply it, let each member, at least, consider himself under a moral obligation to attend meeting, constantly, if possible. Let parents use their endeavors to have their families at the house of worship. It is the only way by which they can effectually promote our common cause. The bare subscription of money, is not half the story. Nay, I had rather speak to an attentive, punctual auditory, for half price, than to a few hearers scattered among many Be punctual at meeting, then, especially where Societies are organized in a

thin population.

S. But if you do neglect your own meeting, and thereby give your neighbors reason to think it is not worth attending, do not lay all the blame to the minister, if the Society does run down. How can he make the meeting run up, when half his supporters run away from the house of worship, or remain at home, through neglect? R. S*****R.

Here-read this; and don't forget that Mr Dwight, the writer, is a thorough going orthodox son of the late orthodox Dr. Dwight, President of Yale College. - [ED.

UNIVERSALISM IN GERMANY.

UNIVERSALISM IN GERMANY.

The doctrine of the Elernity of Future Punishment "is almost UNIVERSALLY REJECTED. I have seen but ONE person in Germany who believed it, and but one other, whose mind was wavering off this subject. Many of them acknowledge that the New Testament seem to inculcate this doctrine; but they find it, as they say, so inconsistent with our ideas of the infinitely benevolent being whom God has revealed himself to be, that is if they believe in his perfections, they must reject the doctrine. Some contend that it is not even apparently announced. To those texts which not even apparently announced. To those texts which are generally with us believed to involve it, they give it a different explanation in their interpretation; finding, as they believe, philological difficulties in the way.—Some few would meet the preguments of those who believed it, by asserting that the oldest manuscript of the New Testament is of the sixth century, and that during the Aries and other contraversies which activation. ing the Arian and other controversies, which agitated the church from the days of the apostles until that time, there is not only a possibility, but a probability, that some errors have made their way into the text. Others affirm, as one of the orthedox professors, who is considcred to be eminent for his picty, told me respecting him-self, that this doctrine evidently appears in the New Testament, but that his heart could not receive it, un-Testament, but that his heart could not receive it, unless he were to change his views of the character of God. That we now enjoy but a single ray of revelation, in comparison with the light which will burst upon our view in the future world; and that when we come to behold the glory of God, as it will be revealed to us, he believeth that this apparent difficulty in hismoral government would be explained." pp. 421—422. "Berlin is decidedly less immoral than Puris or the cities in the south of Europe. Vice is much less visible here than in most Catholic cities, and although it exists to a considerable extent, it is more necessary to draw a veil over it. The villages, so far as I can learn, are far more moral than the towns; and Berlin is less so than the smaller cities." And further; "Although there is much vice in this city, there is also decidedly more real religion than in any of the other cities, for the continent which I have visited." Among the laity, the proportion of religious is decidedly greater Among the laity, the proportion of religious is decidedly greater than among the clergy. This is peculiarly true of the royal guard quartered here, many of the officers of which are said not only to lead exemplary lives, but to exhibit that ardent love to Christ and to mankind, which he has informed us is the test of discipleship. I know of no army, where there are so many religious men among its officers, as is that of Frederick William, and perhaps few have ever existed, where the proportion was so great .- Dwight's Travels. Definition of a Drunkard. A drunkard

the annoyance of modesty—the trouble of civility-the caterpillar of industry-the tunnel of wealth-the ale house benefactor-the beggar's companion—the constable's trouble -the woe of his wife-the scoff of his neighbor-his own shame-a walking swill tub the picture of a beast-and the monster of

An article in the last number of the Foreign Quarterly Review gives a very interesting account of the Prussian system of education. All Prussian born children must be at school from the age of seven to fourteen-and this compulsory system is said to answer admirably.

Angry men have good memories.

CHRISTIAN INTELLIGENCER.

And Truth diffuse her raciance from the Press."

GARDINER, APRIL 18, 1834.

To Delinquent Subscribers.

Brethren-There are many things, doubtless, which you know better than we; and there are some few things which we know rather better than you-the chief of which is, that we are in want, hearty, pressing want, of the payment of what is due from you on account of the Intelligencer. Now this is no more than just; we cannot carry on the paper without money, and every subscriber who withholds what is due puts us not only to inconvenience, but actually to loss in carrying on the business. Cannot, will not, a request of this kind insure for us a compliance forthwith?

Another thing. We sent out last winter a number of Prospectuses. We need to have our our list increased -we do indeed. Will not our clerical and lay brethren, who feel an interest in our establishment, and for the success of the common cause, try for us, to obtain additional subscribers? We pause, and wait to hear from them on the subject.

EXPRESS DECLARATIONS. In our last we considered four of Rev. Mr. Tappan's "passages which expressly declare that the future punishment of the wicked will be endless." There are five

remaining, to which we shall now attend. " Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. i. 9.

Dr. Ely says to Br. Thomas, that as long as this text is in the Bible he can never be a Universalist. He regards it as the strongest passage in the Bible in proof of endless misery. Mr. T. also so appeared to regard it. We suppose too, all other autodox professors rely upon this as their last resort, their final hope, their sheet anchor. Let us look at it, and see "how plain a tale" will expose their ignorance of the Scriptures .-Go back to verse 6, and let us read along, and inquire as we proceed. After speaking of "the tribulations and persecutions" which the brethren at Thessalonica endured from the hands of their oppressors, the Jews, (see Thess. ii. 15,) the Apostle says: "Seeing it is a righteous thing with God, to recompense tribulation [also, in turn,] to them that trouble you [i. e. the Jews ;] and to you [Christians] who are troubled [or persecuted by them, seeing it is a righteous thing to recompense] rest with us, when [when? we will see bye and bye,] the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance [or recompensing tribulation] on them that obey not the Gospel of our Lord Jesus Christ, [i. e. the persecuting, unbelieving Jews,] who shall be punished with everlasting [aionion] destruction from the presence of the Lord, and from the glory of his power; when he shall come," &c.

Now the whole controversy on this Scripture-if, indeed, there is any room for controversy on so plain a subject-must turn upon the questions, When and upon whom was this punishment of everlasting destruction to be inflicted? Mr. T. said it relates to the future world and describes the misery of that state of existence. He offered no proof, however, to this effect, finding it, doubtless, much more convenient and easy to assert than to prove this all important point. His word is just as good as any man's,-no better than ours, and, in offset, we say it does not relate to the eternal world; and our assertion will be worth a little more than his, because we shall offer proof of the declaration.

In his previous Epistle Paul spoke of the persecutions and tribulations which the Christians received at the hands of the persecuting Jews, and also of the coming of the Lord Jesus. References to the former may be found Chap. ii. 15,-iii. 4-7, &c. Of the latter he thus speaks in Chap. iv. 15 .-"WE which are alive, and remain unto the coming of the Lord, shall not prevent [i. e. go before] them which are asleep," or dead. It is plain then that Paul and his brethren expected to live to see the day when the Lord should come-to which coming he alluded in both epistles, and particularly in the "express declaration" above quoted .-Was Paul mistaken? Was he deceived? Did he not know as well as autodox clergyman of the present day? If he was not mistaken, if he knew what he was writing about, it is plain then, as daylight, that the time "when the Lord Jesus shall be revealed from heaven, (verse 7,) and at which time, precisely, the punishment of everlasting destruction, (verse 9) was to be inflicted upon "them that troubled" the Thessalonian christians, (verse 6,) was before St. Paul died. And such being the fact, by what authority does any man set up his word and declare that the event has not been fulfilled; may, that it will not be fulfilled till after the end of time!

The subject of this text, is the same as that of xxiv. and xxv. of Matthew's Gospel. The persecutions which the Christians would endure are foretold in the 9th verse of the former chapter .- " Then shall they deliver you to be afflicted, and shall kill you: and ye shall be hated of all nation's for my name's sake." The "tribulations" too, which were, in turn, to be recompensed to them who troubled them, and which were to result in a destruction which is called ever- light of Gospel truth.

lasting,-as many other things which related to the Jews, such as their covenant, their shame, their rejection from Gospel privileges, &c. are elsewhere called "everlasting,"-were foretold in verse 21. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Well, in verses 29, 30, 31, 32, 33, 34, Jesus positively declares that this "tribulation," this "everlasting destruction" should come upon the Jews before that generation passed away. Before that time, "the Son of man should come in the clouds of heaven with power and great glory. And he should send forth his angels." Verses 30, 31. Now compare this with our text. "When the Lord Jesus shall be revealed from heaven, with his mighty angels" then shall he take vengeance on the persecuting Jews by inflicting upon them those very tribulations, which are to destroy them with an everlasting destruction-i. e. for a time of uncertain or indefinite duration.

With regard to the terms "destruction from the presence of the Lord and from the glory of his power," these were characteristic phrases which the Jews well understood, and which at that time were every where understood as applying to the Jewsthey refer to their rejection from the holy city and temple, which God had honored with his "presence" and where he frequently had displayed the "glory of his power." No Jew could possibly conceive of a severer judgment, than to be thus excluded from the power, prerogatives and privileges, which pertained to their temple, thus honored by the divine presence. Unless we understand the passage in this way, we know of no way in which such language can be understood; for if it be said to be thus banished, he meant that the subjects were sent to hell, we reply, in the language of David, "If I make my bed in hell, behold thou art there"-it is not out of his "presence," nor beyond the "glory of his power." So much for Mr. T's chief "express declaration."

"If any man worship the beast and his image-he shall be tormented with fire and brimstone, in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image."—Rev. xiv. 9-11.

Mr. T. quoted this passage and fixed the same time and place for its fulfillment that he did for the preceding passage-quite careless of the two facts, that one was out of the "presence" of God, and the other "in the presence of the holy angels and the Lamb," whom he holds to be God. There is no need of a long notice of this passage. It is enough to say that after the event mentioned in the text, the Revelator mentions subsequent transactions in the earth. Of course it could not be, as he would have it, after the earth is destroyed. Moreover, the beginning and the end of the book of Revelation both declare that the prophesies therein related were "things shortly to come to pass." It is, furthermore worthy of remark, that the 'torment" of the worshippers of the beastwhatever is meant by this highly metaphorical book, were to be during "day and night," divisions of time, which relate to the earth. We are not aware that the sun rises and sets in the eternal world.

The same remarks may be made on another passage in Revelation xx. 10, relative to the "devil being tormented day and night forever," and therefore we need not enlarge on this passage. Mr. T. knows very well, that such is the nature of that very enigmatical book, the Revelation, that no well instructed divine, not sorely pressed to take advantage of the ignorance of his hearers, will ever venture to quote a passage therefrom to settle any doubtful question.

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever."-2 Peter, ii. 17.

Probably the Nicolaitans, a sect of apostate christians, are here meant, by those who profess to supply a thirsty world with water from the "wells" of salvation and yet preach little beside the bitterness of damnation; clouds that distil not the gentle dews of divine grace upon society, but come in a tempest, creating tumults and excitements among the people, much like our modern revivalists. To such it is said, is reserved the mist of darkness forever. They are evidently now in a mist of darkness-they allow not their eyes to open upon the light of an impartial sun, and from their present obstinacy in rejecting the truth, one might infer that they are determined to remain in his mist forever, as we should say.

"Wandering stars, to whom is reserved the blackness of darkness forever and ever."

This relates to the same description of people, wandering stars, not fixed planets, but ignis fatui, dancing about in the darkness which themselves have formed, and leading simple souls astray by withholding that light which is necessary to let people behold their craft, whereby they make their proselytes. The "forever" of their black darkness will doubtless last, till by the increasing light and knowlege of the people, they are compelled to come out into the day

These are all the positive proofs which the Lecturer has been able to find in favor of his doctrine : how positive they are, and how much proof there is in them, let the reader, after doing justice to the facts, judge for himself. For ourselves we must say, if we had a case in court which was to be decided by no more direct testimonies in our favor, than the foregoing are in favor of the autodox doctrine, we should not have hope enough of success even to let it go to the jury at all; for well are we persuaded that no intelligent jury in our country would award a verdict in any man's favor on testimony no more to the point than this. The rest of Mr. T's evidences might be

uffered to pass without notice; they were not presented as professedly conclusive; but rather as confirmatory of the "express declarations." Now we venture to say, no one of the texts aleged hitherto, is an express declaration of his doctrine; and if a doctrine of such awful consequence as that cannot find so much as a single passage in all the book of God, plainly and directly affirming it, we need not suppose it can be found in passages which must be cut and carved and construed till they are made at last to give an inferential and sideway support to the system. The truth is, autodoxy has been preached a great while; men have been educated in it; they take it for granted to be true; many of them, from the influence of early impressions, are attached to and venerate it; they have too, a pride of opinion and a pride of character at stake, and are exceedingly loth to give it up .-Hence they maintain it, with much apparent seriousness, and about as much love of sect. in the very face of Scripture and facts. We trust the day is rapidly approaching, when men every where shall see that the Scriptures teach no doctrine which is inconsistent with the character of God who is love, who is good to all, who is unchangable, who will have all men to be saved, whose Son came to save all, and who shall do all the Father's will and reconcile all things to God.

FALSE REPORT.

The Autodox and Methodists, having reported in their public meetings-whether by official Letters read on Fast Day or not, we cannot say,-that Rev. T. F. King of Portsmouth, during the present "revival" in that town, had renounced Universalism and become a convert to the doctrine of endless misery-whilst they were enjoying much glee on account thereof-Br. K. comes out with a communication to the public, contradicting their report, and wondering how "persons who profess to believe that lying will subject one to perpetual banishment from God, should be so utterly reckless of the truth." He adds his belief that the "revival" will help to build up his Society; it is already the largest and most respectable in Portsmouth.

BRS. ELY AND THOMAS.

The fifth Letters of Dr. Ely and Br. Thomas are received; but the latter reached us too late to find a place this week. It shall be presented to our readers next week. Dr. E. evidently thought, in the outset, that he had engaged a mere tyro, and consequently, hitherto has proceeded quite carelessly and with much assurance. By this time, he must have found out that he is in the hands of a master who is thoroughly acquainted with every rood of ground, and who evinces more knowledge of the Scriptures than the Dr. can command. Br. T's last, literally uses his antagonist up. It is hardly an argument—it is plain, palpable demonstration. Dr. E. must see it, and we should not be astonished yet, as he is a pretty honest man, if he finally confesses himself a convert to the truth. At any rate we cherish a strong hope, that many of his Presbyterian readers, will see the error of their present views, and give them up. According to our notion, this is one of the most happy, conclusive and interesting controversies on religious subjects, that has ever been presented to the American public.

CONVERSION IN THE MINISTRY.

We learn from the N. Y. Christian Messenger, that a gentleman residing in Hun-terdon county, N. Y. by the name of James McLauren, a preacher in the Christian con-nexion, has lately opened his eyes to behold the truth, and is now engaged in preaching the gospel of Universal grace and salvation nine years he has been a travelling preacher in the Methodist order, in the Philadelphia Conference. He is a Scotch-man, by birth, and arrived in this country about seventeen years ago.

ANOTHER PREACHER. From the same paper we learn that a young gentleman of romising talents and good character, Danbury, Conn. has recently resolved to devote himself to the work of the ministry, in connexion with Universalists. His name is Fordyce Hitchcock.

The "Religious Inquirer and Gospel Anchor"-a union of the two papers by those names, comes to us this week, published simultaneously in Hartford, Con. and Albany N. Y. Br. H. J. Grew is editor, assisted by Brs. C. F. LeFevre, I. D. Williamson, R. O. Williams and J. Bradley as Associates. It is a quarto from, published weekly, at \$1 50 if paid immediately in advance, otherwise twenty five cents will be added for every three months' delay.

REPREHENSIBLE BUSINESS.

We have heard, before now, of political men, during the heat of an electioneering campaign, sending out their circulars by express, announcing a temporary triumph, to be received by their leaders in other sections in season to be read to a caucus or to influence an election; but we do not recollect ever to have noticed the same craft practiced amongst professors of religion until within a week. The circumstance to which we allude, is somewhat delicate in its nature, on account of the person whose name we shall be obliged to mention; but as others have made use of it in the most public manner possible, and as we conceive, have set an example which we make no doubt that individual must disapprove, and which we think deserves to be publicly rebuked, we trust our readers will excuse us if we proceed to remark upon what otherwise ought not to have received much publicity. It will be recollected that Thursday of

last week, was the day appointed by Gov. DUNLAP for the annual Fast in this State .-It seems that shortly before this, the autodox in Brunswick, where a "revival" at present exists, had succeeded in making a convert of the Governor. This is all well enough, perhaps; that individual has as good a right to his religious opinions, and to change them when, for reasons satisfactory to himself, he sees cause so to do, as any other man; and certainly we would be the very last to censure him on that account. But it seems the accession of a man so high in office gave to his new friends an unwonted cause of rejoicing, and accordingly "Letters Missive," officially prepared no doubt, were despatched from Dr. Allen to the autodox clergy in different directions, setting forth the remarkable fact in high colors, in season to be read on Fast Day for the information of their congregations and the public. We say in 'different directions," not as a positive assertion, but as a matter of inference. We know the annunciation was formally made, and the Letter read by Rev. Mr. Tappan of Augusta to his congregation on Fast Day, and are informed that the same annunciation was made, and a similar Letter read, by Rev. Mr. Shepherd of Hallowell. These are all the autodox clergy in our own immediate neighborhood, and are all the cases we have had opportunity to hear of; and as we can conceive of no possible reason why those men alone should simultaneously receive the same formal tidings, we make no doubt, they were also communicated to the clergy generally in the principal towns with a view to be read and made public, on Fast Day. Can it be possible that Gov. D. knew or approved of the liberties which these men were taking with his name and private experience? We think not. We think Dr. Allen, in the hight of his joy, and being disposed to spread his exultation far and wide, ventured on this course without the consent of Mr. D. and greatly in opposition to his real wishes. With such hands to fall into, he can but have occasion importunately to say-"save me from my friends."-E'er long, we doubt not, he will eschew such friendship.

The Letter, thus publicly read, sets forth we understand that "the Gov. his Lady and two domestics," we quote the exact language, have become converts to the doctrine of endless misery, &c. The fact is employ- ly in fellowship ; we think it "out of order" ed with a view, partly to boast of their new acquisition at the expense of the Unitarians with which denomination we understand Gov. D. was reckoned, and partly for the purpose of operating upon other minds, in their favor, through the influence of his name and public standing. We rejoice with the Gov. if he is happier than before; though we must say we are sorry if he has embraced so great an error as lies at the bottom of the ealvinistic creed. We are satisfied that neither he, nor any other man, can make it appear by any legitimate interpretations of Scripture, that the doctrine of endless misery is revealed therein. But suppose he has embraced this doctrine-what then? Do the autodox clergy think intelligent people will, therefore, because he happens to sustain a high office, shut their eyes and close their understandings against the evidences of the Scriptures, and pin their faith on his sleeve? They must think so, it appears to us, or they would not make the use they have made of his case; but if so; they must, indeed, have a poor opinion of mankind in general and of the power of their faith to produce conviction on its own merits. For ourself-and we suppose, in this particular we are very much like the rest of liberal christians-we have embraced our opinions, not because Gov. A. Judge B. Gen. C. &c. &c. think so too; but because, according to our understanding, these are what the Bible teaches; and unless we would be hypocrites, or mere "noses of wax," as honest men we must continue to think so, even though some man in office who probably never gave much attention to the subject of religion before, has been operated upon amidst the contagious excitement of a "revival," and brought to confess himself a disciple of an opposite

We have endeavored to treat this suh so far as the distinguised individual is ca cerned, with delicacy and respect for him. We never had, we have not now, any other feelings than those of respect, and real wishes towards him. As our chief main trate, we have seen much in him to approp and as to his private opinions on religion matters, these are affairs of his own to which he has an undoubted right. But what complain of is—and we mistake in his chan ter, if he does not join in the same complia —that his elated friends have taken so great and unbecoming a liberty, as to send for their Letters of exultation to the autodo clergy, perhaps throughout the State, to pa claim their triumph over our Governor, advising to have them read from their m pits to the grief of many of his old fries and to the astonishment of his new and tried ones. There is, certainly, someth out of character in this proceeding, and as we say in the caption, on the whole," rehensible business."

NEW PAPER

We acknowledge the receipt of a nevo per from Concord, N. H. devoted b da "Merciful Doctrine," and entitled "STARIT THE EAST and New-Hampshire University ist." It makes its appearance before the public in a neat and fashionable dress, ar. ing divers good and sensible things in fare of "the common salvation." Doubtless Star means yet to guide even wise ments the Prince of Bethlehem. Hitherto, our life. tle light has been the most East-ern; butthis by its title, does not seem to confess the fact, and as it rises West of us, in a broad flood of splendor, peradventure it shall wholly eclipse our star, excepting in those regions which happen to be at the east of eastward, To be more serious; we like the brilliancy of this Star right well, and hope it may burn on in triumph, leading the way for the cloudless rising of the glorious Sun of Righteens. ness. It is a folio of respectable dimensions is published by Kimball and Adams for \$1. 50 if paid in advance, or \$2, at the end of the year. The publishers do not appear yet to have succeeded in securing the service of an Editor;-suppose they engage that brother in West Runney, Rev. J. G. Adams?-They could not do a better thing.

CAUTION. The Editor of the Trumpet, partly on his own responsibility and partly on the authority of Br. T. F. King of Portsmouth, cautions the public against a man by the name of Lemuel Williams who travels professedly, as a preacher of Universalism, in Manachusetts and New-Hampshire. It is said be carries letters with him from certain Universalist clergymen in the States of New-York and Maine. If what the Trumpet intimates of his character be true, we agree to "regard it as very indiscrent for letters of recommendation to be given as hastily as these must have been." But, pray, is there no mistake in relation to his having letters from Universalist clergymen in Maine? We never heard of the man before, nor do we know what ministers here have avouched for bim. To relieve others from suspicions under which they would not choose to labor, might it not be well for Br. Whittemore to say who have recommended him? For ourselves, we never did and never will put our name to recommend any man, not regularand disrespectful to our organized bodies

REMOVAL. We learn from the Utica Msgazine, that Br. O. Whiston will remove from Oswego, N. Y. to settle as pastor of the Universalist Societies in Virgil and Berkshire, on the first of May.

[For the Christian Intelligencer.]

WATERVILLE COLLEGE. Mn. Editor :- One of the greatest charges which has ever been brought against this College, is the sectarian influence which it has exerted over young men who have resorted hither for instruction. And it has ever seemed to me strange that the friends of the institution should deny it. Neither is it to be wondered at that Officers and stadents who consider their own faith the only true one, should make exertions to instil their own sentiments into the minds of those around them. The public are aware that a great change has taken place recently in the Faculty of this College, and that a new era has commenced. The eyes of the public have been turned to the present officers of instruction with much anxiety and interest. The impression has gone abroad that they are liberal minded men-such as would make the College exert an influence for the public good-such as would not be influence ed by party motives or a sectarian spirit. The institution has until now assumed a less sectarian aspect than it formerly did; and it it is reasonable to suppose that sectarian weeds should occasionally spring up on ground where it once grew in abundance. My object in addressing you at this time, is to submit to the public through your paper a few facts relative to the religious excitement which has recently been raised, and now exists in this College, spreading gloom and dismay over the cheerful coun nances of our fellow students. It is right and just that the public should know the internal state. internal state of our Seminaries of learning. If the means used to raise the present excitement in College are right and satisfactory to the public, it will doubtless receive their approbation; but if wrong, the people should know it, and see to it. The students returned this requirement to the students are the result of the students returned this requirement. returned this term apparently with a determination of getting up an excitement. this end prayer-meetings were frequently

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The tender feelings of the unsuspecting the tender leading of the insuspecting dent were appealed to,—terrific representations of the imaginary world of despair represented, and the frowns of an angry nd the terrors of an endless hell of inribable torment, were introduced to exthe feelings. After about four weeks' ant labor, one individual was reported experienced a revival of an old This small success induced them to ke extra exertions; accordingly, such ans were ;—such as "compassing sea ir purpose;—such as "compassing sea d land to make one proselyte"—taking im by the hand, (at the same time siving nder and lovely squeeze) and leading m into prayer-meetings, besides many

er artifices too numerous to mention.

result of these manœuvres was, two

ising youths were made to believe that were exposed to the implacable vence of an angry and vindictive God, and groping about awhile in worse than bian darkness, they became converts! e excitement still exists, and the stu s are untiring in their exertions to obconverts to their doctrines and additions eir church. No scheme which art and ing can devise, is left untried. To cap climax, the church have voted to hold a racted meeting, to commence on the 22d at which time, the whole machinery of hodoxy will probably be set in motion. ave the satisfaction of stating that the nds of none who have embraced liberal ments, have as yet been disturbed by fanatical excitement. I have given you ief outline of the present state of things

[For the Christian Intelligencer.] EXPOSITION OF SCRIPTURE.

, a more particular account will be given

NOSCO.

But the day of the Lord will come as a thief in the it; in which the heavens shall pass away with a it noise, and the elements shall melt with fervent a noise, and the elements shall melt with Iervent, and the earth also, and the works that are thereshall be burnt up. * * * Nevertheless we, accordispromise, look for new heavens and a new earth, rein dwelleth righteousness." 2 Peter iii. 10, 13. order to understand at what period this action of the "heavens" and "earth' whild take place, we will consult the begin-tef the chapter. "This second epistle, ovel, I now write unto you, in which I rupyour pure minds by way of rememnce: that ye may be mindful of the phets; and of the commandments of us postles of the Lord and Savior: knowthis first, that there shall come in the days scoffers, walking after their own and saying where is the sign of his ning; for since the fathers fell asleep all ngs continue as they were from the belere are two, very important points in

quotation to be noticed. One is, "that ay be mindful of the words which were fore by the prophets." And the oth-"the commandments of us the apostles." ter, in the first place, reminds them of apostles had said before with regard sign that should precede this destruc-He says, "Knowing this first,"-"that in the last days scoffers arise," &c. Now the question is, have last days here spoken of, past? or are still future? for it is certain that the ents" were to "melt." and the "earth" to burn up in these last days. We will search the Scriptures, and see what ination we can gain upon this point.—says, in the fourth Chap. of Timothy, rse. " Now the spirit speaketh ex sly that in the latter times some shall rt from the faith, giving heed to seduc-&c. But when were these last when some should depart from the John shall answer. "Little chil-John shall answer. it is the last time ; and as ye have heard anti-christ shall come, even now are many anti-christs, whereby we know it is the last time." 1 John ii. 19.—
the apostle expressly tells us, that the times had already come in his day .the phrases, last times, and last days, have reference to one, and the same

ul says, " God who at sundry times, and vers manners, spoke in times past unto ays spoken unto us by his son." Heb. These passages prove beyond all ersy, that the "last days" spoken of

ter, have past. econdly. "That ye may be mindful of words of the prophets." Now, Peter not introduce any thing new here in hapter to his brethren; for he exsly tells them that he only wrote it to up their pure minds by way of rememthe prophets had said before. And to it fresh to their memory, he introduces e words that head this article; for init is the same language that the prophbefore used, which I shall now ento show. The prophet Joel, in speak-the time that Jerusalem should be disd, calls it the day of the Lord, the same er does. And he says that the earth shake before the army that God send against Jerusalem, and that the ns should tremble, and that the sun and oon should be darkened, and the stars not shine. Joel, 2d Chap. Again. it shall come as a destruction from the thty. * * * Behold, the day of the Lord th, cruel both with wrath and fierce anto lay the land desolate; and he shall the sinners thereof out of it. rs of heaven, and the constellations of, shall not give their light: the sun be darkened in his going forth, and the shall not cause her light to shine." xiii. 6-10.

w let us compare this with what Christ said in the 24th Chapt, of Matthew. shall the sun be darkened, and the moon not give her light, and the stars shall from heaven, and the powers of the cos shall be shaken: and then shall aphe sign of the Son of man in heaven: and also the passage of a law creating a bank of the United States.

din the Chapel, and invitations given, all the students to attend. In addition and great glory. * * * Verily I say unto you, This generation shall not pass till all these, daily prayer-meetings were held in these, daily prayer-meetings were held in these things be fulfilled." Here we see that Potentials and great glory. Peter has only quoted pretty much the same language of the prophets, and which his master said should be fulfilled before that generation should pass away. What then is meant by the destruction of the heavens and earth? I answer, the overthrow of the Jewish nations as a body politic and the doing away of the Mosaic dispensation, with all her rites and ceremonies. For this was the manner in which the prophets represent ed the destruction of such things. Haggai in speaking of this same event says, "yet once, and it is a little while and I will shake the heavens and earth, and the sea and dry land, and I will shake all nations, and the desire of all nations shall come." This desire here spoken of is Christ.

Paul in commenting on this passage in Haggai, says, "And this word, yet once more, signifieth the removing of those things that are shaken," (which were the old rites and ceremonies,) "as of things that are made; that those things which cannot be shaken may remain. Wherefore, we receiving a king dom that cannot be removed, let us have grace whereby we may serve God."

This kingdom, which Paul spoke of receiving here, after the doing away of the old ordinances, corresponds precisely with what Peter says in the latter part of our text. "Nevertheless, we according to this promise look for a new heaven and a new earth, wherein dwelleth righteousness." The promise of this new heaven and earth, which is Christ's gospel kingdom, in Isaiah lxv. 17. For, behold, I create new heavens, and a new earth; and the former shall not be reniembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will re-joice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."

Ah! glory to God in the highest! this is that mountain of holiness in which the Lord of hosts will make unto all people,* and in which he will destroy the vail that is spread over all nations, and in which he will wipe away tears from all faces, and swallow up death in victory.

* A feast of fat things.

13th

EASTERN CHRONICLE.

"And catch the manners living as they rise." GARDINER, APRIL 18, 1834.

Spring. The season might, perhaps, be called a forward one, could we but have some rain to accompany the July weather we have had for the last week or two. Dry as it is, however, peas which were sowed in our garden on the 4th inst. were up on the

Great Fire in Bangor. We learn verbally, that a fire broke out on Monday in Bangor, which destroyed seventeen buildings, among which the great Exchange House, the largest Hotel in the State, was mostly consumed. The fire caught in a stable near the Exchange-no farther particulars.

VIRGINIA ELECTIONS. We have received but very few returns from the elections in Virginia; those that have been received show a gain for the Administration of three members to the Assembly.

CONNECTICT ELECTION. The election in Cornecticut has terminated in favor of the Anti-Jackson party. Hon. Samuel A. Foot, member of the present House of Representa-tives of the U. S. is elected Governor by a mojority of 333 votes over all others; and there are decided Anti-Jackson majorities in both branches of the Legislature.

Portland Election. The Election of municipal officers took place in Portland, on Thursday, April 8th, and resulted in the choice of Levi Cutter, Anti-Jackson, for Mayor, by a majority of nearly four hundred votes over John Anderson, the Jackson candidate. The vote stood, for Cutter 1232,

NEW YORK CITY ELECTION. The Election of municipal officers took place in the city of New-York on Tuesday, Wednesday, and Thursday of last week. The greatest possible exertions were made by both parties. Mr. Lawrence, the Jackson candidate for Mayor, is elected by a majority of 179 votes over Gulian G. Verplanck the Anti-Jackson candidate. The whole number of votes thrown was 35,147—more by 4,621 than was ever before polled. At the last Presidential election in New York city the Jackson ticket prevailed by a majority of be-tween 5000 and 6000. Much disturbance occurred in some of the wards; a great number of individuals were severely injured, some dangerously A body of militia was ordered out to preserve peace.

The Journal of Commerce of Saturday. says that there is a majority of anti-Jackson members elected in both Boards of the Common Council. The members of the Board of Aldermen, stand, anti-Jackson 9-Jackson 6; in the Assistants, anti-Jackson 8-Jackson 7. This gives the patronage of all the city into the hands of the anti-Jackson

CONGRESS. In the House, the resolution declaring that the Bank of the United States ought not to be rechartered, was adopted, years 135, nays 82—the second resolution, declaring that the deposites ought not to be restored, was also adopted, yeas 119, nays 104. The third resolution, declaring that the State Banks ought to be continued as the places of deposite of the public money, was agreed to, yeas 117, nays 105. The fourth resolution, providing for the appointment of a committee to inquire into the conduct and condition of the U. S. Bank was agreed to by a vote of 174 to 41-and the following gentleman were appointed : viz. Messrs. Thomas, of Maryland; Everett, of Massa-chusetts; Muhlenburg; Mason, of Virginia; Ellsworth; Mann, of New-York; and Lyt-

In the Senate April 9, Mr. Shepley pre-sented a memorial, signed by 634 inhabitants of the town of Gardiner and Pittston, in Maine, praying the interposition of Congress in regulating the currency of the country, rival at New-York has brought Liverpool papers to the 14th of March. The news is later from all parts of Europe. From Por-tugal it is very interesting—Don Miguel has been again defeated. The London money

market on the 13th was heavy.

The London correspondent of the Liverpool Mercury, under date of the 13th, says "Public matters in the city to-day have not been mixed with any foreign intelligence, or domestic occurrence. Proceedings in Parliament do not appear to excite any interest whatever, either in our money or mercantile circles, and the prevailing impression ap-pears to be that this Parliament will separate without doing any thing whatever."

Turkey.—A war of extermination is now

raging between the Turkish and Greek inhabitants of Albania. Two Greek captains, who had fallen into the power of the Turks, after suffering the torments of impalement, were roasted alive. The Greeks of course retaliate, and lately a Bey of distinction, and the whole of his followers, were treated by

them in the same manner.

Portugal.—Falmouth, Sunday morning. 11 o'clock .- The Pike has this morning come in, having left Lisbon on the afternoon of Tuesday last. The account she brings is of a much more cheering character to the Constitutional cause than what has lately been received. An engagement took place on Sunday afternoon with the outposts-of the two armies, which brought on a general en-gagement, the result of which was a complete defeat of the Miguelite force that lay outside of Santarem. The few that remain-ed from the effects of the dreadful slaughter retreated within the walls of the city, upon which it was expected an immediate attack would be made, as Don Pedro left here yesterday, accompanied by the Duke of Tercei ra, for the army. I have no time to say nore, as other expresses are about leaving. Courier, March 10.

Constantinople Feb. 11 .- Matters here have again taken a serious turn, which visi-bly embarrasses the Porte. It was hoped that the stipulations with Russia were for gotten, and would not again be mentioned, but this was a mistake. The English Government renews its pretensions, at least so it is strongly reported in the higher circles at Pera; it seems to make it a point of honor, and is said to have demanded of the Porte to renounce the engagements into which it has entered with Russia. At first, no credit was given to this news, but it seems to be true-after the first fruitless attempts. Eng. land is said to have assumed a more decided tone, and to have peremptorily required the Sultan to come to a resolution, which he will

oot and cannot do unless obliged. Polari, alias Carrera, was found guilty on the 10th March, of the robbery of the jewels of the Princess of Orange, and condemned to stand on a scaffold at the Hague for half an hour, to be confined for 12 years in a house of correction, and to the payment of the costs.

Accounts from St. Sebastian, to March 5, mention that the insurgents in Biscay, to the number of seven or eight thousand, had made an attack on Guernica, and that the Queen's garrison, although they had been reinforced by 1500 men, were compelled to give up the position for want of ammunition and provis-

St. Petersburg, Feb. 22 .- The commercial Treaty concluded at the beginning of last year between the Russian Empire and the United States is now first made public. The kingdom of Poland is included in this Treaty, which determines the commercial relations of the two parties entirely on the basis of reciprocity, and is to remain in force until 1839; and still longer unless one of the parties should object.

It gives us great pleasure to learn that the Conventions for the settlement of our claims on Spain, which the President announced at the opening of the present session as in progress, was signed at Madrid on the 17th of February, and may be shortly expected at Washington. We hasten to communicate this information, which, to the claimants, is so important, and to the country at large so gratifying, as it furnishes another proof of the success of the just and enlightened policy Chief Mag pursued by our vener [Washington Globe.

Horrible Catastrophe !- We learn from Gloucester, that about 10 or 12 days ago, a laboring man of the name of Walker, a widower, with four children, living in the lower part of that county, went out to spend the evening at a neighbor's a few miles off, previous to which he put the children to bed and locked up the house. Before his return, the house took fire, (in what manner is unknown) and dreadful to relate ! all four of the children perished in the flames, before assistance could reach the spot. A family living about a mile distant, seeing the blaze, hastened to it, and reached the burning pile just in time to catch a glimpse, through of the windows, of the eldest boy, (about 12 years of age) in the act of bearing his little sister towards the window-and in the same moment to witness the horrifying spectacle of the falling in of the roof, and the over-whelmning of all the dear little innocents in the common mass of blazing ruins! But the tale of wo ends not hear : the father on bearing the fate of his little ones, became frantic, and in a delirium of grief, rushed forth, through the gloom of night, in the wild accents of despair exclaiming—"I will find my children ! they shall not be separated from me !"-Several days had elapsed, and no tidings were heard of him. At the date of our information it was generally believed that the unfortunate man had terminated his existence-probably by drowning himself in York river, near the margin of which the tragical scene occurred .- [Norfolk Bea.

Murder of Capt. Skirling.—Intelligence has been received of the murder of Capt. Skirling, who was engaged under the direction of the Board of Hydrography, in surveying the west coast of Africa. On the 23d of December, 1833, he left his ship early to commence the survey of Cape Roxo, in a boat, accompanied by four men and a boy. On the boat landing, the natives, apparently attracted by the glitter of their instruments, attacked them, shot the cock-swain, and then speared the captain. They were so intent upon plunder, that they allowed the rest of the crew to escape. They hid themselves in a bush, and after some time made their way down to the coast, and fortunately signaled the boat of the tender of the Etna.

Three days later from England .- An ar- | Capt. Skirling served under Capt. Hewett, | tics, to look for the well-being of his less fortunate neighin the Fury, in the survey of the North Seas. He then sailed in Capt. P. P. King's expedition round Cape Horn, and succeeded Capt. Stokes in the command of the Beagle. He was a most charitable and good man, and has left a wife and two children to deplore

> Spanish Treaty.—Letters are said to have been received from Madrid of the 17th of March, announcing that the long pending treaty between this country and Spain has been concluded. Although our previous dates are as late as the 23d, and make no mention of the matter, yet such a result is not improbable—especially as it is the obvious policy of the reigning Queen to conciliate, as far as possible, the amity of foreign powers.

> A Correspondent of the N. Y. Journal of Commerce writes that the Bank of Washington has stopped payment. There has been a continual run upon the local Banks Washington since the failure of the Bank of Maryland.

Mr. Solomon D. Chase, blacksmith, who came to this city from Lowell about three weeks since with between two and three hundred dollars to purchase coal, and who has been missing since that time, has been found. He was recognized in the streets on Thursday, by a person from Lowell, and accosting him, he appeared to recollect himself, but could give no account of where he had been during the time he has been missing since the first day, when, he says, he was invited by some person on board a vessel, to take something to drink. He had a travelling trunk with him on Thursday, which he had not when he left Lowell .- [Bos. Pat.

The Fall River Monitor states that a lad, son of Mr. John Coggeshall, was accidentally killed in a Factory, at Tiverton, on Wednesday of last week. He ventured too near the machinery, and his foot caught in the belt. He was carried round with the wheel about 20 times, and was horridly mangled. The lad was about ten years of age.

The Columbia, (Pa.) Spy, of Saturday, says—"Among the arrivals by the rail road yesterday, were between fifty and sixty mechanics from Massachusetts, who had been sent out by the Boston Coal Company, to work their mines in Lycoming county in this State. They were a set of young, hardy and enterprising looking men.

A wise move .- We are happy to learn, that the Banks in this city intend, in future, to notify the promisor and endorsor on all notes, drafts, &c. at one and the same time. This will have a tendency to check forgery and we are astonished that some of our wise heads in the Banks have not thought of this plan before, as it would have saved them many thousands of dollars, and have been a pretty effectual check against forgery during the last 20 years. We would suggest the propriety of the Banks notifying 10 or 15 days before the paper becomes due, if they have opportunity. [Bos. Gaz.

Fire at Ellsworth .- The Mills of Col. Black at Ellsworth in this State were entirely destroyed by fire on Friday of last week. There were four Saw Mills, Grist Mill, Fulling and Carding Mills, Calpboard, Shingle and Lath Mills. It is not known how the fire originated.

Mr. G. W. Given, merchant, of Richmond, (Me.) on the 28th February, in a fit of insanity jumped overboard from the schr. Esther, from Maracaebo for Charleston, and while off Point Macola and was drowned.

General Lafayette, we are gratified to learn, was decidedly convalscent on the 18th of February.

Appointments.

Br. J. Woodman appoints to preach in the Univer-salist Church in Greene, on the 1st Sunday in May. Religious exercise will be conducted by the Editor in Bethlehem Church, Augusta, next Sunday.

MARRIED.

In this town, on Tuesday last, Mr. Samuel Cutts, Jr. of Pittston, to Miss Anstress A. Woodward. In Hampden, Mr Joshua W. McGill of Bangor, to Miss Ellen J. Patten.
In Houlton, Simon Fogg Jr. to Miss Hannah W. Kenniston.

In Tomaston, Mr Charleson Ferrin to Miss Naucy, daughter of Joseph Ingraham, Esq.
In Bath, Mr Charles Henry Ames, formerly of Portland, to Miss Zobida Tucker of Bath.
In Winthrop, Mr Benj. A. Joy to Miss Adaline Stubbs.

In Thomaston, Mr Harrison Ferrin to Miss Nancy

In North Yarmouth, Asa Brown, Esq. of Buxton, to Miss Rachel Cleaves.
In Portland, Capt. Eben McLellan of the firm of Dana & McLellan to Miss Rachel G. Drinkwater, adopt-

ed daughter of Capt David Drinkwater; Mr Edward Adolphus to Miss Abigail Burnell. In Rochester, N. H. Capt. Daniel Pickering to Miss atherine Randall. In Litchfield, Mr John Cartis, of Hallowell, to Miss

In Bangor, Miss Mary B. Lyon of Pittston, aged 21.

At Key West, on the 7th March George Hamlen,
Esq. a native of Augusta. He had been some months
in Havana, and was on his return to Magnolia, in
Florida, the place of his residence, when becoming
much exhausted by a sea voyage, he stopped at Key
West, where he died. Mr. H. was honored with several public offices in the gift of his fellow citizens, and
had many ardent friends. His age was 38.

In Norway, Polly, wife of Mr William Frost, aged
40.

40. In Dresden Ohio on the 26th Feb. last, Doctor Benj Webb, formerly of Thomaston, aged 71 years and 13

Meroy, Branchy, days. Mr Jonathan Stevens, aged 87. In Andover, Mass. Mr Jonathan Stevens, aged 87. Mr S. was in the battle of Bunker Hill. In N. York 1st ult. of dropsey in the chest, Capt. Benjamin Walker, late of Hallowell, aged 37. In Frankfort, Mrs Olive, wife of Edward Safford, and 37.

aged 37.

In Belfast, Mr Nathaniel Patterson, aged about 55.
In Boothbay, Sally wife of Maj. John M'Kown aged 56; also 4th inst Ann G. M'Kown his daughter aged 17; 3d inst a child of John Wright aged 4; 2d inst. W. N. Cameron aged 75.
In Union, Henry M. youngest child of Mr L. W.

Lewiston, on the 27th, JOHN HERRICK Esq. aged \$2 years.—When such men are "gathered to their fathers," after enduring the toils and hardships of more than fourzeore years, it is but an act of common justice that surviving friends should record their virtuous deeds, and transmit their worth to future genera-

Mr Herrick settled in Lewiston in 1773, at the age Mr Herrick settled in Lewiston in 1773, at the age of 21, a member of the seventh family that moved into the place. His family though respectable, was poor; and the burden of providing for the support and comfort of his aged parents and the younger members of the family in a great measure devolved on him; and none but a man of guant strength and unconquerable fortitude would have endured the toils and sufferings, which he could not avoid.—But in a few years the wilderness retreated before the strokes of his athletic arm, and his fruitful fields soon afforded him a competence—and competence in point of wealth was all to which he ever appired. It was one of his distinguishing characteris-

ties, to look for the well-being of his less fortunate neighbors, soon as he had provided for his own household. One circumstance may be adduced as an illustration of his whole character. In the early settlement of the town it was not uncommon that years of starcity of provisions occurred. And on such occasions it was his uniform practice to measure his grain, lay aside what he thought indispensably necessary for the sustenance of his own family, and to distribute the residue, not merely among his more needy, but among his most needy neighbors—not for the highest price and the best pay it would command—not to the man who had a house and money, who could get his supply elsewhere, till the wants of those who had no means but their manual labor were first supplied, at the same rate as in years of plenty.

bor were first supplied, at the same rate as in years of plenty.

His religion was not of the ostentatious kind. It was that defined by St. James, "pure and undefiled before God." No man, perhaps more strictly obeyed the golden rule "All things whatsoever ye would that men should do unto you, do ye the same unto them, for this is the law and the prophets." Although a strict moralist, he was a welcome guest in all company, but that of the vicious. "Virtuous and wise he was, but not severe. His easy presence checked no decent joy—Him even the dissolute admired."

All who knew him loved him; and very many will long remember with heart felt gratitude the important

All who knew him loved him; and very many will long remember with heart felt gratitude the important favors he rendered them in time of used.

He was indeed no common man—Great in bodily stature—a mind in a great degree proportionate, ever characterised by a sound and discriminating judgment. Though an unlettered man, he was the friend of learning; and its patron, far as his circumstances would admit. After his own children had been educated, no man was more ready to appropriate his money for the purposes of public education.

Like a shock of corn fully ripe in its season, he has descended to the grave, and his children and numerous friends though they mourn his loss, are consoled with the happy reflection that he is removed from a scene of trials to a world of unending joy at the right band of God.

Also at Lowiston on the 2d inst Calvic Calvic G. B.

God.

Also at Lewiston, on the 2d inst. Calvin Gorham, son of Mr John Gorham of Turner, and adopted son of Dr. Calvin Gorham of Lewiston, aged 13 years. A most promising and interesting child. Those who are called to mourn on this occasion are affectionately commended to God and to the word of his grace. G. B.

MARINE JOURNAL.

Port of Gardiner. April 8. Arr. schr. Cambrine, Campbell, Baltimore with Corn and Flour on sale.

with Corn and Flour on sale.

"brig Sophronia Dole, Brookings, Bath.
"schr. Nancy, Brookings, do.
"Post Boy, Perry, Sandwich.

10th. Sld. Schr. Elizabeth, Mason, Boston.

" slp. Betsey, Mason, Betsey, Mason, Gracker, Eric, Wait,
" Bonney Boat, Burke,
" Mexico, Tarbox,
" Caroline, Wait,

" Nancy, Brookings, do.
" Post Boy, Perry, Warren, R. I.
14th Arr. schr. Don Quixote, Caldwell, Salem.

17r. scnr. Don Quixote, Caldwell, Salem.

"Worromentogus, McNear, Boston.

"Henry, Crooker, Portland.

"Forest, Collmer, Lincolaville.

Slp. Nancy Harry, Phinney, Sandwich.

"Henrictta, Perry, do.

"Matter Phinney

" Meteor, Phinney,

New Spring Goods.

ROBERT WILLIAMSON, Tailor and Draper.

7 OULD inform his friends and customers that he has just received from Boston, a new and exce assortment of Broadcloths, Cossimeres, Vestings, Trimmings, &c.

AMONG WHICH MAY BE FOUND-BROADCLOTHS—Black, Blue, Brown, Olive, Green, Adelaide, Oxford and other mixed colors. CASSIMERES-Black, Blue, Diagonal, a new ar-

ticle, Lavender, Drab, Gray and Stripped VESTINGS-a large variety of new and fashionable

SUMMER GOODS-a general assortment of thin goods selected with great care.

TRIMMINGS—An extensive variety selected with particularly reference to customers.

Ready Made Clothing-Of all kinds constantly on hand and furnished at the lowest prices. CLOTHS made up at the shortest notice and in neatest and most fashionable manner. Orders

faithfully and promptly executed.

N.B. All the above articles will be sold at the lowest prices for Cash or short credit.

Gardiner, April 17, 1834.

3m 16

Prints--New Style.

WATERSON, PRAY & CO.

WATERSON, PRAY & CO.

Nos. 71 & 73, Kilby-street, Boston.

OFFER for sale, by the package or piece, an extensive assortment of Printed Calicoes—comprising more than one hundred and thirty styles—many of which are new and heautiful. Also, an assortment of colored Cambrics; likewise, printed Quilting and Brittannia Handkerchiefs, by the case.

Printers of newspapers in the New England States, who insert the above, with this notice, once a week, for

six weeks inside, shall be paid on presentation obils.

CHAISE ... For Sale.

THE editor of this paper has one of Odlin's best Western Chaises, which cost him two hundred and twenty five dollars. It is every way as good now, as when he purchased it—with the exception, perhaps, of the leather in the top and harness, which ow-ing to ordinary exposure, may not be altogether equal to new. The Chaise being of the first rate work and new. The Chaise being of the Jirzi rate work and style is richly worth \$60 more than the common kind of new Chaises. But having little use for it, and for the sake of the money, he will sacrifice \$75 upon it and put it down at \$150. Any good person wishing for a first rate article, may have it for this sum. "Call and e"—as the merchants say.

March 21. 12 WILLIAM A. DREW.

Paige's New Work.

B. MUSSEY has just published Selection from Eminent Commentators who have believed

D. from Eminent Commentators who have deflected in Punishment after death, wherein they have agreed with Universalists in their interpretation of Scriptures relating to punishment, by LUCIUS R. PAIGE, Pastar of the first Universalist Society in Cambridge.'

[G-All orders for the above work addressed to B. B. Mussey, 29, Cornhill, Boston, will receive attention.

AGENTS. Minot, C. Bridgham, N. H.Weodbury. Anson, J. Collins. Anson, J. Collins.
Albion, Enoch Farnham.
Bangor, Newell Bean.
Belfast, D. W. Lothrop.
Boudoinham, J. Patten.
Bath, John Eiliot.
Bucksport, Tho's Goodale Sebec, Joseph Chase.
Brownfield, M. Howard.
Camden, James Cortis
Castine, Nath'l Willson.
Dexter, G. M. Burleigh
Dresden, J. B. Bridge.
Dover, A. S. Patten

Minot, C. Bridgham,
N. H. Woodbury.
N. Gloucester, J. Woodman
Norway, Rev. H. Hawkins
OldtownOrono, Ass Smith
Wiscasset, Joseph Chase.
Union, E. Cobb.
Dover, A. S. Patten
Wiscasset, B. Neal.

Castine, Nath'l Wilson.

Dexter, G. M. Burleigh
Dreaden, J. B. Bridge.

Dover, A. S. Fatten
Rev. J. K. Fulmer. Wiscasset, B. Neal.

Freeport, Seth Bailey, jv. Winthrop, John A. Pitts.
Farmington, Rev. T. Beede Westbrook, Joseph Cox

Combient A. Weston.

Frankfort, A. Weston,
Elisha Chick, jr.
Gray, Rev. Wm Frost.
Hallowell, D. Lancaster

Portsmouth, N. Marsh&co. Hallowell, D. Lancaster Fortsmann, Control Hampden, E. & A. Hopkins MASSACHUSETTS.
Kennebunk, J. Osborne, Jr. Boston, G. W. Basim
Lewiston, D. Reed. Charlestown, W. Ballor
Lincolnville, S. A. Whitney Danvers, E. S. Upton.
Lincoln A. Sanborn. Shirley, Ray. R. Streeter Levant, A. Sanborn. Shirley, Rev. R. Streeter. Leeds, John Carver. Haverhill T.G. Farnsworth

Leeds, John Carver. Haverhill T.G. Farnsworth Milo, Samuel Freeman.

139-The above named gentlemen will act as Agents for the Intelligencer, receiving new subscribers and receipting for moneys received upon subscriptions, for which they will retain 10 per cent. for collecting.

139-Universalist ministers are requested to act as Agents for the Intelligencer.

THE SABBATH MORNING. How cahn comes on this holy day!
Morning unfilds the eastern sky,
And upward takes her lofty way
Triumphant to her throne on high.
Earth glorious wakes, as o'er her breast
The morning flings her rosy ray,
And blushing from her dreamless rest
Unweiß her to the gaze of day;
So still the scene, each wakeful sound
Seems hallowed music breathing round. The night-winds to their mountain caves,
The morning mists to heaven's blue steep,
And to their ocean depths the waves
Are gone, their holy rest to keep.
The tranquil all—around—above—
The forests far which bound the scene Are peaceful as their Maker's love, Like hills of everlasting green. And clouds like earthly barriers stand Or bulwarks of some viewless land. Each tree that lifts its arms in air, Or hangs its pensive head from high, eems bending at its morning prayer, Or whispering with the hours gone by; This holy morning, Lord, is thine!

Let silence sanctify thy praise—

Let heaven and earth in love combine,

For 'tis the day—joy—joy—ye dead— When death and hell were captive led! From the Mother's Magazine. A MOTHER'S TEAR.

And morning stars their music raise

Earth has no eloquence so strong, Deep, soul-affecting, yet so clear-That yields far deeper than the thon As a kind mother's melling tear. Oft when a wayward, stubborn child, Pre scorned reproof, despised control-tear has made me tame and mild, And bowed with grief my inmost soul. Oft when I broke her gentle laws, And turned regardless from her frown-A tear would advocate her cause,
And break my will and melt me down. Say reader! has thou never mourned When thou hast made a mother weep? On anguish's pillow never turned, And sought in vain for soothing sleep Proud one! whose heart is eased in steel, Hast never own'd an earthly fear-'ell me if thou didst never feel When thou hast caused a mother's tear. If thou art of stygian stain—
Go hie thee to another sphere!
No heart should dwell in earth's domain Impervious to a mother's tear.

From Frazer's Magazine for December. TO A BEAUTIFUL BOY.

Boy ! thou art like a dew-fed streamler, rushing Brightly and purely from its mountain home, owhere young buds, spring's earliest gifts, are blushing And thirsty fields and fainting plants say "Come!" Impetuous boy ! in Fancy's bright fane dwelling, Without one care to shade thy glorious brow— With glance of fire and bosom proudly swelling— With generous thought and passion's fiery glow. Parents who fondly love thee, watch the blending Of thy dark lashes when sweet dreams are nigh; Then ruby lips their faithful prayers are sending For thee to Him who rules thy destiny. Boy! may the life star set in pomp and beauty-A voice, a halo consecrate thy tomb; Telling to after times, "The path of duty Ends in the spirit's native, heavenly home!"

From the Christian Messenger and Universalist. CONTRASTED SCENES.

It was a bright, and balmy morning in The sweet music of song-birds was heard in each murmur of the passing breeze; the early sunlight streamed gayly upon the glittering church spires of the beautiful vil-lage of B—, and the sounds of pleasure and industry reverberated along its neatly paved streets. But the mansion of one of its most wealthy and influential citizens looked gloomy and forsaken. The doors and win-dows were closed, as if in the solitude of winter, and naught but the occasional voice of a domestic in the lower rooms indicated to the listening passenger the existence of its inmates.

The owner of that mansion was on his deathbed. He had for some weeks been giving way to the ravages of a wasting consumption, but had never, until the present morning for one moment doubted his ultimate restoration to health. Symptoms, however, could no longer be misunderstood .-The uncertain pulse, dimness of vision and the chilliness which pervaded the extremities of his exhausted frame, pointed unequivocally to the denouement. He felt that he must die. Yea, he must die ! and at the period, too, when the ties of life were strongthe rambow of hope encircled with its brilliant hues the fair sky of his existence-when the voice of domestic peace waited him at home, and the applause of the multitude abroad-when the hand of fortune showered down her choicest minerals at his feet, and held out to his extended grasp, fame's glittering coronal. He must die !and like myriads before him, go down in the pride of his early manhood, to furnish a banquet for the loathsome tenants of the tomb. was a gloomy reflection, and the wretched invalid ventured a hasty and timid glance beyond the precincts of his anticipated prison-house. But all was dark there. light of immortality to his benighted understanding was but as the lonely lamp of the sepulchre, whose fitful rays serve only to reveal the sickening horrors of mouldering hu-He knew that his body must mingle with its native dust, but his soul—would it exist in a future state? If so, how?—

The voice of maternal instruction came back, after the lapse of many years, to his Its words sounded mournfully in his ear ; but did it bring him comfort ? Judge. soul is immortal-it must exist eternally either in heaven or hell. If it hath pleased God to ordain it to everlasting life, glorious will be its career through the deathless ages of eternity. If not, wretchedness, inconceivable wretchedness, must be its portion. Alas ! for the being who has been thus instructed in the kingdom of heaven who has known nothing of Christianity but its miserable, its wicked corruptions. Bet-ter to have left him to the simple light of nature, to worship stocks and stones; or, to dream with the Indian of golden-bows and silver fish, than to mock him with a revelation that mars every enjoyment here and precludes all hope of perfect bliss hereafter !— And so felt poor M—. The picture was dreadful, and he turned on his pillow with a groan of anguish, proceeding from the depths of a soul deprived of all light from the fu-

"The minister is below," whispered a servant to the care-worn wife, who hung in chless sorrow over the fading idol of her outhful years. She replied not, but motioned, with a trembling hand, for him to be admitted. He was accordingly soon seated be-side the sick bed. M- turned upon him a

supplicating look, but it was answered only a few abrupt and torturing remarks, about "sinning away the day of grace." "O! he wants consolation," sobbed the distressed wife, to whose bleeding heart each ungentle word was as a dagger, "cannot you give him one word of comfort?" The minister shook his head. M-saw it, and dreadful was the effect. He had "asked for bread, and re-ceived a stone." He had begged for one ray of hope to lighten his dark passage to the grave, and it was denied him. It needed but this little drop to make the cup of bitterness o'erflow. With an almost preternatural strength he raised himself in the bed, his features became black and convulsed, his skeleton hands were thrown piteously upward, while he shricked, in a voice of the most heart-rending despair, "lost, lost, lostgoing"---- I cannot write the rest, but in a few moments all was over.

And midnight's raven pinion waved above The young wife's blighted hopes. O, what to her Was now this fair earth's beauty? To her eye Was now this fair earth's beauty? In her eye Each lovely thing was rayless; for the sun Of her existence, the bright orb which gave A lustre to life's flowers, had gone to rest With clouds upon its bosom. It would ne'er Arise to bless her more; and joy, and hope, And even the sense of suffering, passed away, And she became, 'mid reason's leaves, a blank.

"Anne-dear, dear Anne, will you not speak to me once more," whispered the only sister of the dying Mrs.—. There was no the dying Mrs.—. There was no The eyes of the sufferer still remainreply. The eyes of the sufferer still remained closed, her lips were perfectly colourless, and nought but an irregular and scarce perceptible respiration gave evidence that the spirit still occupied its frail tenement of clay. "I fear she will never awake," continued the afflicted girl, raising her streeming out. the afflicted girl, raising her streaming eyes to one, upon whose brow were legibly en-graved the characters of that grief which findeth no utterance. "She will die in this dreadful stupor, and what will become of us and little George ? O, if she could but give us a farewell blessing, and tell us her feelings in prospect of the great change, I should not, I am sure I should not, feel thus," and the fair mourner bowed down her head and wept aloud as from a heart full of tears.— Still no change was visible in the sick person; and for four long hours did this affectionate sister hang over the beloved companion of her infancy, in an agony of suspense betwixt hope and fear-at one moment vainly fancying the pale lips about to speak, and at the next holding down her cheek to satisfy herself that the breath were not entirely

It was one of those bright but evanescent days of autumn which come down to us like the momentary glimpses of higher realms, with that sweet and melancholy splendor which rivets the soul of fancy, and which is rendered doubly precious from the reflection that its duration is transient and uncertain. The rude north wind had softened to a gentle breeze, and the "silvery mist" which hung, like the drapery of a great spirit, in transparent folds from the outstretched arms of the lofty pine, reflected with prismatic beauty the crimson rays of the setting sun. The bed of Mrs .- stood near a west window, and a stray sunbeam stole through and rested gently upon her face. The nurse saw it and hasted to replace the curtain, but the light or something else had broken the spell. The sleeper looked up and murmured faintly, "Ellen." "What, what?" inquired the agitated sister, bending eagerly forward to catch the slightest sound. Mrs. — drew the covering over her face, like one who had seen a beautiful vision and wishes to recall its sweet but departing images. But her finger slightly returned the pressure of the fond hand that clasped them, and she continued in a low, and supplicating voice-"O, let me go back again, for there are tears and darkness, and sorrow here. Let me go back to the cloudless regions where the day light never fades, and the fountains are brimm'd with bliss. There is no sin there, no dread-ful partings, nor mourner's tears. The songs of praise have no discord in their numbers, and the tree of life no mildew in its blossoms. O!let me go back." "Where Anne--where do you want to go?" asked her sister, surprised at her singular words.

I have somewhere seen a dying person compared to a waning lamp, whose expiring rays will sometimes shoot upwards with an almost supernatural brilliancy, and then disappear again suddenly, and forever. It was so with Mrs. -.. The cloud, which had, through a short but distressing illness, nearly obscured her reason, departed. The color revisited her cheek, a smile played upon her lips, and her eye assumed its wonted intelligence of expression. "How long have I slept," asked she of her husband, who stood gazing upon her with a something like "O, a long while," was the reply .-"Have I? It has not seemed so to me, for I arms, Ellen, and set close by me. O, I have had a glorious vision-I will tell it, that it may comfort thee, my poor doubting sister; thee whose weak faith would so limit the holy one of Israel. I will tell it, and may it speak peace to thee when I am gone. spirit has been to the home of the blessed yea, in the midst of that numerous company whose mortal bodies have been clothed upon with the shining robe of immortality. They were all there-the loved, the early lost, the beautiful companions of our happy hours, who were called away at the momen when we found them dearest-they were all there ! And the dear parents removed by the summons of three score years, and the little brothers who bowed down in the morning of their loveliness, like the tender flower in the frost-they were all there-with the light of eternal love upon their brows, and the songs of a redeemed universe flowing from their harps ! Aye, the songs of a ransomed universe-of glory to God in the highest, and good will towards men .- Glory to God in the highest ! The music is in ear-it is in my heart ! O, let me go back, for the melody increaseth, and the light of another world is dawning upon my spirit."

And were they mourners—they who knel beside That "marble seeming" clay ! Oh, say it not ! A new and living way was opened now To their enraptured view. Death's turbid stream Became a gentle current, on whose banks
Spring's holy flowrets waved. They heard the hum
Of sweet familiar voices, sighing out—
"Fear not! but launch your barks upon the wave,
Whose silvery swell shall bear you to our arms."
They felt a blessed spirit breaking up
The fountains of their sorrow, and when next
Their glances fell on that dear pallid form,
Still living in each long linked aymenthy Still living in each long-linked sympathy, Sweet faith o'ershadowed them, and softly said, "So shall ye pass, in smiles, from earth to heaven. Sheshequin, Pa. J. H. K.

A Good Story. There lived lately in one of the mountanious counties of Western Virginia, many Dutchmen, and among them one named Henry Snyder, and there were likewise two brothers, called George and Jake Fulwiler; they were all rich and each owned a mill. Henry Snyder was subject to fits of derangement, but they were not of such a nature as to render him disa-greeable to any one. He conceived himself to be the supreme ruler of the universe; and while under the infatuation had himself a throne built, on which he sat to try the cases of all who offended him; and passed them off to heaven or hell just as his humour prompted-he personating both Judge and culprit. It so happened that some difficulty occurred between Henry Snyder and the Fulwilers, on account of their mills, when to be avenged, Henry Snyder took along with him a book in which he recorded his judgments, and mounted his throne to try their cases. He was heard to pass the following judgments. Having prepared himself, (acting as judge, and yet responding for the accused) he called George Fulwiler:— "Shorge Fulwiler stand up. What hash you been doing in dis lower world?" "Ah! Lort I does not know." "Well Shorge Fulwiler, has'nt you got a mill?" "Yes Lort I hash." "Well Shorge Fulwiler, didn't you ever take too much toll?" "Yes Lort I has; when der water wash low, and mine stones wash dull, I did take a little too much toll."
"Well den Shorge Fulwiler, you must go to der left, mid der goats." "Well, Shake der left, mid der goats." Fulwiler, now you stand up. What you been doing in dis lower world?" The trial What you proceeded throughout precisely like the for-mer and with the same result. "Now I tries mineself. Henry Snyder! stand up. What you been doing in dis lower world." "Ah Lort, I does not know." "Well Henry Snyder, hasn't you got a mill?" "Yes Lort I hash." "Well Henry Snyder, didn't you never take too much toll?" "Yes Lort I hash ; when der water was low, and mine stones was dull, I hash taken a little too much "But Henry Snyder, vat you do mid der toll?" "Ah Lort, I gives it to de poor."
[Pausing] "Well, Henry Snyder, you must
go to der right wid der sheep; but it is a tam

Cure for a Film in the eye of a Horse or an Ox.—Edward S. Jarvis, Esq. of Surry, Me. in a letter to Mr. Joseph R. Newell, proprietor of the Boston Agricultural Wareise, states as follows:

Have you ever heard of a cure for a film on the eye of a horse or an ox ? I was told of one eighteen or twenty years ago, and have been in the practice of it ever since with perfect success. It was brought to my mind by just having had a proof of its successful application in a calf that had its eye hurt by a blow from another creature. A film formed over it, and it was thought its eye was lost. But by turning into the opposite ear a great spoonful of melted hog's fat, it was cured in I do not pretend to account for this, but I have seen it tried with success so often, that I think it ought to be made publie, if it has not been before. I learned it of an Indian.

Temperance in the right Place .- At the fire at Charlestown yesterday morning a bucket of brandy and water, as was wont to be the custom in the days of yore, was brought out to treat the engine companies .-The first to whom it was offered, was engine company No. 10. "There's not a man in the company drinks it," was the answer of one of the officers. No. 4 company was next asked if they wanted some drink?— Yes, what is it?—Brandy and water, was the answer-You've brought it to the wrong shop, was the reply,—and him with the bucket pushed on to be stopped a few minutes after by a gang of Irishmen, in whose company the contents of the bucket was soon disposed of .- Boston Jour.

Whiskey! Whiskey!-Agentleman, who has resided in the western part of the State of New York, the past winter, relates the following fact which occurred in the village where he resided. It shows the value which some of the Yorkers put upon whiskey : A woman called on her neighbor one

morning, and wished to borrow a few pounds of flour. The good man of the house inquired if her husband had not a plenty of wheat. 'O yes," was the reply. Then, said the man, I should think he had better carry some of it to mill than go to the store every morning and purchase a gallon of whiskey. And continued he, what do you do with so much "O," says the woman, "a gallon of whiskey is nothing in a family children like ours, considering we don't keep a cow."-Brattleboro' Messenger.

STEREOTYPE PRINTING .- From a report published by the Dutch Government, it appears that this ingenious art was invented so long ago as the year 1700, by John Muller, minister of the German reformed Church at Lewlen. His first method was that of soldering the types together after the page was composed—but afterwards he had plates cast from a Plaster-of-Paris, or metal mould, as done at this day. He and his son published various works printed in this manner. It is extraordinary that the art was after-wards suffered to fall into oblivion, and was e-invented a century later .- [Quarterly

Curious Agency .- A letter published in the Journal of Commerce, from an emigrant from the United States, residing in Texas, describes the country as a paradise, and urges his friends to come and enjoy with him the fat of the land. He writes, "Be sure to bring out all the books you have, or Bring out all the vegetacan get hold of. bles, garden and fruit seeds you can. one wife for me, handsome, &c. mother knows what will suit me."

Verily this is a dutiful son, and putteth more confidence in his mother's choice than most men are willing to.

Sad effects of Intemperance. - A dwelling house was lately burnt at Middleboro', belonging to P. H. Pierce, Esq. and occupied by Nath. Cole, 2d, who was burnt in the house. The house belonged formerly to Cole, but the love of rum had put it into the hands of the rumseller. Cole was at the time intoxicated.

His wife who had been out at work, washing, through the day, returned and found her husband in such ill temper, that see was obliged to flee to another place for rest,-Cole was then alone in the house, and by some means set fire to it, and was burnt up.

Sheep killed by Cats .- The Lancaster (Pa.) | Examiner says : "Incredible as this may sound, we have good authority for saying the deed has been actually perpetrated in this country. Several cats, of the common species, with their progeny, have for three or four years past made an old stone quarry Martie township their abiding place, and in that time it would seem have relapsed to the wild state, and acquired the ferocious and predatory habits natural to their tribe. A short time ago some of them were seen in pursuit of a full-grown sheep, belonging to the flock of M1. Martin Herr, of that vicinity. They soon overtook it, dragged it to the ground, and before the person who witness-ed the scene could reach the spot, they succeeded in so lacerating the poor animal's throat that it bled to death in a short time. It required considerable exertion to drive them off. A dog subsequently sent in pursuit of them, caught one, but would probably have been himself worsted in the conflict that ensued, had not the owner come to his rescue. It is said they also pursued a small boy some time ago, and followed him a considerable distance, as is now supposed with deadly intent."

Death of a Giant .- The Taunton (Eng.) Courier contains an account of the death and funeral of Joseph Neal Sewall, the Lincolnshire giant, who was born at Horncastle, in Sewall died on the 4th, and his remains were interred in the church yard of Taunton, St. Mary Magdelen. He had a great horror of anatomical operation after death; and his friends in deference to his wish, refused a great many lucrative offers for his body, and had quicklime thrown into the grave. The deceased was seven feet four the grave. The deceased was seven feet four inches high and weighed five hundred and eighteen pounds. Sewall's dress required five yards of broadcloth for his coat, five yards of cloth and linen for his waistcoat, seven yards of patent cord for his trowsers, his shoes were fourteen inches and a half long and six inches and a half wide.

CART VORK'S PIECE. - A good old lady. who always saved the cream of every thing to tickle the palate of her loving spouse, reserving for him the brownest piece of toast, the best slice of cake, and the biggest piece of pie, one day had a gentleman to take a cup of tea at her house, who liked to be the monopolizer of such dainties himself; and who was moreover on terms that warranted his helping himself to whatever suited his fan-As usual the good woman had cut her pie in such a manner as to leave one formidable slice, which was well understood to belong to her husband. The visitant saw it, and proceeded to help himself to the tempting morsel, when he was interrupted by the wife; "Stop, stop, Mr—, that's Capt. York's piece." [Portland Cour.

Among the peculiar delicacies of the tables of the Grandees of Spain, is a species of small ham, of a very red color, formed from pigs reared on the estate of the Duke de Arcos, in a small healthy park abounding in snakes, which constitute the sole food of these favored animals. The Arcos hams are said to possess a most pungent and appetizing flavor, resembling that of pickled

A country paper in the interior of New York, having published the marriage of Mr. Luke Gore, after a tedious courtship of three day, the said Gore comes out in the same paper with an erratum. He desires the edtor to correct so erroneous a statement ; for, says he, "I consider it derogatory to my character, and an insult to my dignity, to have spent so much time in the vain and frivolous business of courting-why, in fact, sir, it was but three hours !"

Revolutionary .- A six pound shell was unearthed this morning in a garden near Copp's Hill. It was found about two feet below the surface, and was full of powder, of as per-fect grain as when new, but the strength was exhausted, and it would not ignite thrown into the fire. It is presumed to have lain in this state fiffy or sixty years. The shell is about two thirds of an inch thick, and contained about a quarter of a pound of powder.-[Boston Transcript.

New Cement .- The late conquest of Algiers by the French has made known a new cement used in the public works of that city. It is composed of two parts of ashes, three of clay, and one of sand. This composition This composition called by the Moors "Fabbi," being mixed with oil, resists the inclemencies of the weather better than marble itself.

Of the amount of gold coined, about \$85,-000 came from Mexico and South America, \$12,000 from Africa, and \$868,000 from the gold region of the United States, more than one half of which, or \$475,000, was furnished by the mines of North-Carolina.

The Pennsylvania Canal and Rail-Road from Philadelphia to Pittsburg are now in operation. The Rail-Road over the Alleghany Mountains, about 40 miles in length, opened on the 18th inst. and 8 cars, drawn by steam power, passed over the in-clined plains in five hours. Upwards of 100 canal boats have already passed Harrisburg this season.

Letters from Sidney, New South Wales, of the 17th of August, state the arrival there of the first vessel with free white female settlers, 215 in number, and the result of the experiment is highly satisfactory. In three days no less than 180 of them were engaged, was no doubt but the whole of them would in a few days be provided for .-The letter dwells with much gratification on the comparison between these women and the wretched outcasts heretofore sent to the colony.

ENGLISH DUKES .- The Duke of Newcasle and the Duke of Norfolk are said to be the only two English Dukes, who are Peers of the Plantaganet Dynasty; the Dukes of Somerset, Beaufort, Rutland, and Dorset, belong to the Tudor Dynasty; the Dukes of Richmond, Grafton, St. Albans, Leeds, Devonshire, Malborough, and Manchester, to the Stuart Dynasty.

There is an English statute where one half the penalty goes to the King and one half to the informer—the penalty being fourteen years transportation !"

Vidocq has just obtained a patent for the manufacture of paper from which no writing or print once impressed can be effaced or altered. The Directors of the Stamp Office long ago offered a premium for the discovery of this paper.

Rachel W.Averill Wm. Bray Desiah B. Besse Isaac S. Brown Samuel Blaisdell Daniel G. Baker Dean Cobb 2 George W. Cobb R. Carr Nathaniel Colcord Hartson P. Crowell Samuel Clay 2 Harriet Collins Eunice H. Collins Thomas Daney Josiah Dill Betsey Eastman Wm. P. Elder Gridley T. Estes Samuel Fletcher E. P. Farris Amasa Fitch Benjamin Field 2d Thomas Farrell F. Gage
Nathaniel Goding
Henry Gray
H Popkins
Reuben Hatch, Jr.
David Huntington
Lohn Hinkley

John Hinkley

Daniel Hunt, Jr.

James H. Jones

LIST of LETTERS remaining in the Post Gardiner, Me. April 1, 1834. Mary Jane Averill William H. I. William H. Jewett
Widow Jane Kimball
Luther W. Kimball
Lovisa Knox
Lydia Loring
Luke Laiten Thomas K. Lord John Mero Edward McCanna John Mellus Stephen Merrill George Maxwell Cynthia Ann McCardy 2 Isaac Page
Mary Potter
Robert Richardson
Charles H. Rundlett David F. Ring Reuel Rice
A Small
Samuel Springer
Elizabeth Snow Irene Stevens
James Shaw
Robert Sager
Naum Spear
Elizabeth Shaw Betsey Sprague David W. Tinkhan John Taylor Turner & Tucker Thomas Town Robert Withee Mary Wire Charles Wells Greenleaf Holmes Iosiah Haskell Olivia Woodcock Elizabeth Wooe, SETH GAY, P.M.

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To the Afflicted.

For sale, Dr. Holmes' Dulcified Vegelati Compound and Deobstruent Pills.
SAFE, and efficient medicine for all those him ing under diseases of the Lungs, such as Compound. Asthma, inflammations of the man Catarrhs, Croup, Asthma, inflammations of the membranes of the throat, and organs of the claramentranes of the throat, and organs of the claramentranes of the throat, and organs of the clarametric organization of the clarametric organization of the dispersion of the dispersive organs and as a correct organs are correct or the correct organs and as a correct organs are correct organs. cipany of hatter patterns and as a corrector of the type of the dispersion and fluids necessary to good tect health. Hence it has been found exceeding lect heatin. Hence it has been found exceeding uable in cases of general debility: also in Liver plaints, such as Jaundice. Rheumatism, as with the disorders peculiar to females. It is prepar put up in the nicest manner by the invented HOLMES, M. D. who was first led to its use by the invented in the property of the taining its efficacy upon himself in cough, spit blood, and pain in the chest, and it has since been

ministered to bundreds with unparallelled success.

Each bottle is accompanied by a lox of pills ed in a pamphlet giving directions for its use-also Apply to S. O. BRADSTREET & CO. Gardiner, who are constantly supplied with the

A good bargain to be hal.

FOR SALE, situated in the floridi village of Freedom, a House LoT, on-taining about 100 square rods of lad, will a two story House 24ft. by 40, parly faished, and a Barn thereon.

Also, situated three-quarters of a mile from the ni-lage, 25 acres of excellent Wood Land, the need the

and handsome.
This flourishing village is situated on the high had between the Kennebec and Penobscot river-15 mile from Belfast. Here is a living stream of pur usur flowing through the village, on which mills and site machinery are already in operation—and room for of most any kind. Here the mechanic may kay foundation for the time to come. The cabinet will find a ready sale for his furniture: for the ous farmers are continually giving their downwhose cheeks blossom with the beauty of he ous farmers are continually giving their sassifi-whose cheeks blossom with the beauty of health, the rose of Sharon or the lilly of the valley-in-riage—Here the mechanic may have a water pin which 'never tires'—Here the honest attorney make a stand with no envious brother near to him from his dream of high ambition and furn nown. On these high lands the eye may enjoy as pansive view, in every direction, of hills ad as tains ever crowned with verdure—in their seas Here is none of the fever and ague of the soult, with first shakes and then burns up the enjoyment of in but on the contrary, our temperate inhabitants like without knowing hardly what sickness is—hat press that is seen among those who live in large ville. ness that is seen among those who live in large to us is almost unknown.

Ye enterprising young men of the craft—it is time for you to awake to the privileges that you State presents for your acceptance—tell me, ye eye roams abroad for greater advantages, for all seek that we have not among ourselves,—awake look about you, ye whose eyes are not blinded by 'Ohio fever,' and you will find privileges enough, wo out leaving 'your own, your native land.'

The above premises may be had chemforth in the control of the control

cash in part and approved credit. For further in mation inquire of JOSIAH CURTIS, Esquif dom, or EBENEZER STEVENS of M person or letter (post paid).

8 JAUNDICE BITTERS. Positive or no Pay.

DENNISON'S BITTERS of legitimate Dr. Lettsome of London, and have been in screen operation in this country for more than twelves years. It is a spring medicine, which yields all virtues to boiling.

virtues to boiling water.

The Jaundice is discovered by want of appelits, and the Jaundice in the Jaundice is discovered by want of appelits, the Jaundice is discovered by water in the Jaundice is discovered b infected with bilious secretions, and in pr time, the blood acquires a tendency to dis putrefaction; in these cases it either deg dropsy or ends in apoplexy—to remove these ant, and in some cases alarming sensations, De Bitters are the best medicine which can possible sorted to; they possess one property which is u mon to similar remedies, all or nearly all their q may be extracted by a vinous or even a water This medicine is particularly serviceable in costiveness, and to an oppressed and weak ste is the most natural vermifuge, and may be children, with the greatest safety and effect; fully warm and pungently aromatic, expels the easiest manner, without inflaming the bowels tremely serviceable in all seasons, especially proach of warm weather, when by the use of the first light stiggston promoter. dy the stomach is fortified, digestion p free perspiration produced. It is singularly in Dropsy, by giving tone to the solids, ear blood and invigorating the whole system. Persons leading sedentary, inactive lives, ar ject to these complaints; all therefore in such that the system is the system of the system

would act wisely by securing a continuance of a means of this generous stomachic, as well as and bon-vivants, who wish for a delicious and preparative for the appetite, the best companion

ese bitters are sold wholesale and retailexportation, by the proprietor in London, and b. COOK his agent, Augusta, Me. and B. SHAW & Cordinary March 21-26

New Books.

JUST received at the Bookstore of Wm. PALMER
The Young Man's Guide
Life of St. Paul,
Daughter's Own Book,
Young Orator,
Life of J B. Taylor,
Jack Downing's Latters Jack Downing's Letters, Pompen, Parley's Magazine, Part Third, Peoples' do. do. Battles of Cressy & Poictiers, in French & English